40 1959

The Beauty Of Negro Girls

Three recent events proved to certain doubting individuals something that we knew long before: Negro girls are among the most beautiful in the entire world.

Bernice Cooper, 20-year-old fashion model of New York City, recently electrified the world when she was crowned "Miss Festival of 1959" at the annual film festival of Cannes, France, over a bevy of beautiful European girls, including Anny Nelsan, "Miss Paris of 1959."

The astonishment generated by this occasion was pointed up by the reaction of the lone American in the judges' group. Chicagoan Robert Apple, with tears in his eyes, said: "To see an American Negro girl win an international jury contest over European whites is something I'll never forget."

What Mr. Apple didn't know at that time was that two other Negro girls had won contests over American whites.

Patricia Williams, 18, a secretarial student, became the first Negro girl to win a preliminary for the "Miss America" contest when she was selected "Miss Sacramento." She will compete with other California beauties in a contest to determine who will represent the "Golden State" in the "Miss America" contest.

Nineteen-year-old Nancy Streets, an Indiana University coed, caused some consternation among racial-minded students on the campus when she emerged from a contest as "Miss Indiana University". She will participate in the "Miss Indiana" contest with the winner competing in the "Miss America" finals.

All of which substantiates our beginning premise: Negro girls are among the most beautiful in the world. Of course we have known this all along but the other races is beginning to realize it, too.

Negro History

The Charleston City School Board has properly received with sympathy but caution a suggestion that history of the Negro people be taught in Negro city schools.

The board has correctly stipulated that such history must be authentic. The problem is to find a text. A guide prepared by local Negro educators was judged to contain generalizations and comments not sufficiently authenticated.

We are not surprised at the difficulty of devising a suitable text and procedure for teaching this subject. It contains aspects of history, anthropology, sociology and politics. Authorities in all fields differ on the facts. To reduce all this into a form that would enlighten without confusing children is a complex task.

Until a way can be found to avoid misinforming the pupils, teachers should rely on generally accepted subjects and methods of instruction. The most useful things for Negro pupils, or any other kind, to learn are the three Rs and other skills that will enable them to earn a living and to explore for themselves some of the byways of culture.

Must Be Authentic

American Negro History Considered For Schools

By OTIS PERKINS
News and Courier Staff Writer

The Charleston City School Board indicated yesterday it has no objection to teaching of American Negro history in Charleston Negro schools. But the board has one qualification: The history should be authentic.

Board members discussed the subject after Acting School Superintendent Thomas A. Carrere presented a "guide" for Negro teachers to use in conjunction with regular history classes.

The teaching guide, prepared by local Negro educators, would be used by the teachers to interpolate history to show Negro contributions to American history, Carrere said.

Previously the board approved in principle the teaching of Negro history in local schools if an authentic text book could be found and approved by state and local school officials. No such text book was located. The board then authorized drawing up of the guide.

But on preliminary examination yesterday, board members said the guide—drawn up in workbook form—had many generalizations and comments which were not qualified as to whether they were based on fact.

Board members decided to study the guide further before taking action on it.

The board also took some precedent-setting action regarding admittance of a student who is married and has a child. The student, Mrs. Linda D. Smith, requested permission to return and complete senior year requirements for her high school diploma.

Some members expressed fear that marriage and motherhood may not mix well with academic studies. Others said her family may have a settling influence. On the basis of tentative approval, Mrs. Smith apparently will be allowed to enroll.

The board confirmed the appointment of Edward T. Simmons as principal of Buist School for the 1959-60 school year. He had been named earlier to fill a vacancy left by John R. Collins.

It also approved appointment of these teachers:

Jean Wade Carter and Rebecca Clayton, teachers for Rivers High School and Mitchell Elementary School, respectively; Harold Bradford, Rebecca Manigault and Juanita Washington, teachers at Burke High School, and Britanna Bright, Buist School.

Carrere announced these teachers have resigned: Mrs. Maro Rogers of the High School of Charleston; Mrs. Ruth Mallard of James Simons School and Mrs. B. K. Green of Burke High School.

Miss Caroline Black was granted a leave of absence because of illness. She will be replaced during the coming school year by Miss Carter.

The board turned down a request from Russell Wragg for permission to set up a piano studio on a rental basis in the Craft School building. Board Chairman Charles A. Brown commended Wragg for community activity but expressed the opinion the board shouldn't set a precedent by approving rental of school building space, especially for individual enterprises.

Action on proposed policy for allowing — or prohibiting — fund drives in schools was deferred. It was discussed at a May 13 meeting and held over for study.

Predictions Made On Human Changes

Possible Control Seen Of Shape And Color

From The Commercial Appeal-Chicago Daily News Service

CHICAGO, June 21.—It is not inconceivable, says Dr. Morris Fishbein, that in the distant future science may be able to control the color of human beings.

Science may even control the shape and perhaps the brain power of the human being, the Chicago medical editor added.

The day may be somewhat closer when albinism can be abolished, Dr. Fishbein believes. This would depend on the availability of adequate amounts of the potent hormone, MSH, or melonocyte - stimulating hormone.

The hormone exercises control over pigmentation of the human body. Albinos have white hair and pink eyes because they lack pigment.

Dr. Fishbern's comments appear in Missouri Medicine and in Trustee, published by the American Hospital Association.

On the subject of modifying body color, Dr. Fishbein raised the question:

"Can mankind in his present state of knowledge, in his present state of emotional upheaval, cope with discoveries of this kind? What will we do with discoveries that are more potent for good or evil than the atom bomb?

Huxley Predicts New Ideology Founded on Facts of Evolution

By RUSSELL PORTER
Special to The New York Times

CHICAGO, Nov. 28—Sir Julian Huxley told the Darwin Centennial Celebration today that the world needed a new ideology centered upon evolution.

The biologist forecast that such an organized system of thoughts and beliefs would emerge through evolutionary processes. He said it would include new religious, educational and economic systems based on modern scientific knowledge.

Such a development is essential to deal with and threats of nuclear war, overpopulation, the spread of Communist ideology and other problems, he asserted, and it should be brought about as quickly as possible.

It will emerge, he predicted, unless man fails to live up to his responsibility to control, or act as the agent for, future evolution.

Sir Julian is the grandson of Thomas Huxley, the biologist who defended Charles Darwin against early attacks on the theory of evolution. He spoke at a rare "special" convocation at the University of Chicago as part of the centennial taking place there this week.

Delegates in academic garb from nearly 200 colleges, universities and learned societies in twenty-seven countries took part.

Honorary degrees were conferred on seven scientists participating in the five-day program that opened Tuesday, 100 years after the publication date of Darwin's "Origin of Species." The recipients included Sir Charles Darwin, physicist and grandson of Darwin.

In his address, entitled "The Evolutionary Vision," Sir Julian said the new ideology must be evolutionary—that is, scientifically aimed at change, development and improvement.

He said man must be organized in a single "inter-thinking" group to prevent disruption through ideological conflicts and to replace nationalism with international cooperation. The new ideology must also encourage the individual to higher standards of quality and cultural variety, he went on.

For Population Curb

He proposed a prompt reduction in the rate of population growth and ultimately in the size of the population.

Under his organized system, he said, the aim of education would not be the democratic "myth" of equality. It would be "free but unequal" diversity based on the actual inequality of individuals, he added.

"Religion of some sort is probably necessary," he said, "but it is not necessarily a good thing. It is not a good thing that religious pressure has made it illegal to teach evolution in Tennessee, because it conflicts with fundamentalist beliefs.

"It is not a good thing that in Connecticut and Massachusetts women should be subject to grievous suffering because Roman Catholic pressure refuses to allow even doctors to give information on birth control.

"It was not a good thing for Christians to persecute and even burn heretics. It is not a good thing when communism, in its dogmatic-religious aspect, persecutes and even executes deviationists.

"The emergent religion of the near future could be a good thing."

Sir Julian predicted that a new religion would arise "to serve the needs of the coming era."

"All religions are organs of psychosocial man, concerned with the problems of his destiny and involving the emotion of sacredness and the sense of right and wrong," he said.

Speaks of a 'Theology'

The "theology" of the new religion would evolve from modern knowledge, he said, and thus would be able to "define our sense of right and wrong more clearly so as to provide a better moral support and focus the feeling of sacredness on fitter objects."

"Instead of worshiping supernatural rulers," he went on, "it will sanctify the higher manifestations of human nature in art and love, in intellectual comprehension and aspiring adoration, and will emphasize the fuller realization of life's possibilities as a sacred trust."

He continued:

"The only way in which the present split between religion and science could be mended would be through acceptance by science of the value of religion as an organ of evolving man, and acceptance by religion that religions do and must evolve."

He said the profit system could be replaced with an economic system aimed at "qualitative satisfaction of real human needs, spiritual and mental as well as material and physiological."

This new ideology, he held, is the only thing that can successfully overcome the dangerous "symptoms" of a new evolutionary situation confronting the world.

He listed the "symptoms" as follows:

¶"The threat of super-scientific war—nuclear, chemical and biological.

¶"The threat of overpopulation.

¶"The revolution of expectation caused by widening gaps between the haves and the have-nots, between the rich and the poor nations.

¶"The rise and appeal of Communist ideology, especially in under-privileged sectors.

¶"The failure to bring China, nearly a quarter of the world's population, into the United Nations.

¶"The erosion of the world's cultural variety.

¶"The general preoccupation with means rather than ends, with technology and quantity rather than creativity and quality."

Urges 'Unitive' Pattern

He said the symptoms could not be dealt with by separate measures, but required the development of a "unitive" pattern.

The way to such an ideology has been opened by Darwinism and its application to evolution-centered organizational thought and belief, according to Sir Julian.

"In the evolutionary pattern of thought there is no longer need or room for the supernatural," he went on. "The earth was not created; it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religion.

"Evolutionary man can no longer take refuge from his loneliness in the arms of a divinized father-figure, whom he has himself created; nor escape from responsibility for making decisions by sheltering under the umbrella of divine authority; nor absolve himself from the hard task of meeting his problems and planning his future by relying on the will of an omnicient but, unfortunately inscrutable, providence."

All reality, including human societies and values, constitutes a single continuing process of evolution, Sir Julian said.

He said psychosocial evolution operated through cultural traditions, and added:

"Major steps in the human phase of evolution are achieved by breakthroughs to a new dominant pattern of mental organization, knowledge, ideas and beliefs—ideological instead of physiological or biological organization."

Spread of 'Idea Systems'

"There is a succession of successful idea systems, instead of a succession of successful animal types," he went on. "Each new successful idea system spreads and dominates some important sector of the world until it is superseded by a rival system, or itself gives birth to its successor by a breakthrough to a new organization system of thought and belief.

"We need only think of the magic pattern of tribal thought, the god-centered pattern of medieval thought organized round the concept of divine authority and revelation, and the rise in the last three centuries of a science-centered pattern organized round the concept of human progress, but progress somehow under the control of supernatural authority."

Sir Julian said Darwinism had made it clear that the concept of evolution was bound to act as the "central germ" of a new, dominant "thought-organization."

Preceding Sir Julian's address, the Rev. W. Barnett Blakemore Jr., associate dean of the University Chapel, delivered an invocation addressed to "Almighty God." He used Biblical phrases that were used at Darwin's funeral in Westminster Abbey on April 26, 1892.

The invention said: "Grant that in remembrance of what we have known, we may ever give ourselves to the furtherance of liberty on this earth and its maintenance in our nation and our university."

Later, Dean Blakemore delivered a benediction, in which he said:

"Let us press on toward the goal, confident as were men of old, of the vision that would reveal unto them the power and the love that are of God."

The convocation opened with the singing of "America," with its ending, "Great God, our King! Amen."

The honorary degrees were conferred by Chancellor Lawrence A. Kimpton. The recipients were:

Prof. Theodosius Dobzhansky, Columbia University zoologist; Alfred L. Kroeber, University of California anthropologist; Prof. Hermann J. Muller, Indiana University zoologist and Nobel Prize winner; Prof. George G. Simpson, Harvard paleontologist, and Prof. Sewall Wright, University of Wisconsin zoologist.